

ORTHODOXE

P A R A D O X E S,

Theoreticall and
Experimentall.

Q R

A Believer clearing truth by
Seeming Contradictions.

With an Appendix, called the
Triumph of assurance.

By RALPH VENNING
of Immanuel Colledge in
Cambridge.

first edition 1647

The third Edition, with some Marginall
Additions.

L O N D O N

Printed by E. G. for I. Rothwell, at the
Sunne and Fountaine in Pauls Church-
yard, and Hanna Allen at the
Crown in Popes-head Alley

I 6 5 0.

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TO THE
RIGHT WORSHIPFULL
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FRANCES WEST
Esquire, Lieutenant of
the Tower of London.

Worthy Sir,

TO Rudey a requitall of the
many favours which I
have received from you,
were to spend my time
and thoughts about that
which I cannot attaine to: thankfully
to acknowledge them is all I am able,
and that I am as much willing as
bound, to doe; and that this will be
candidly accepted by you, I have
more then ordinary ground to beleewe;
having experimented your noble
minde, to be like that of Artaxerxes.

es, King of Persia, who thought it
 as well becoming a Royall minde,
 to accept of smal things from others
 Plut. Mor. as to give great things to them; and
 this indeed is to be like-minded to
 God himselfe, who [gives the greatest
 gifts to men, and accepts the smallest
 returns from them; for if they have
 not a Lambe, two Turtles shall serve
 the turne. This, Noble Sir, hath in-
 couraged me to *dedicate* these my
 first fruits, as a *thank-offering* unto
 your selfe, and under your name to
 present them to the world. Yet would
 I not use your name for *Patronage*,
 having learned from the *much-noble*
 and *much-learned* * *Verulam*, not
 to account any Book worthy of a
 Patron, which hath not truth to pa-
 tronise it; which if it have, it needs
 no other Patron; which if this had not
 I should be as unwilling to set your
 name as mine owne before it. As
 for the matter, though it seeme *con-*
tradictorions, yet it doth but seeme
 so; for *utraque pars est vera*: and
 though it be made up of *Paradoxes*,
 yet

* In aug-
 mentis Sci-
 ent.

yet they being grounded, not on *Stoicisme*, but *Christianity*, I hope they will answer the name of *Orthodoxe*. Yet what can a man call *Orthodoxe* in this *Heterodoxe* age; wherein scarce any one thing is spoken or written, but every man *Comments* or *Glosses* upon it; interpreting, not as the *Text* speaketh, the truth requireth, or the *Author* meaneth, but as his *Opinionative* phantasie pleaseth to *criticise*; and this indeed might have been an argument sufficient for me to have kept these ensuing *Paradoxes*, within my *breast*, and not have written them; or within my *Study*, and not have printed them: but having had some *approbation* and *importunity* to make them *publike*, I thought it better to lay my selfe open to any *censure*, then to con- ceale any thing which may con- duce to *common* good.

Seing therefore they are to go a- broad, how ever they speed, it will be no small *honour* to me, that you bid them *welcome*; and enter-

taine them, as that which doth and
ever will, witnesse me to be,

S I R,
Your Worships devo-
ted to serve you in
the service of
Christ.

Ralph Venning.

TO

and

TO THE READERS:

Kind Readers,

These *Paradoxes*, which for the most part of them have laine by me these many *moneths*, are at last presented to *publick* view; not to make *me*, but *Christ*, and the mystery of godlinesse more *perspicuously* known in the world. That to me both in the first writing of them, and since in the often reading of them, they have bin not a little profitable, I cannot but declare: and what ever my gaine hath beene, I wish you as much and as much more, *terque quaterque*. If the spirit of God joyne with you in reading of them,

I be'eeve you will finde that
made cleare, in two or three
lines, which many *pages* if I say
not *Volumes*, have lett under a
vaile; if it prove so, give *glory*
to God in Christ for your self
and me; and pray for me, that
God will give more of him-
selfe *i. to me*: that I may give
out more *unto you*; and may
be in all things *instrumentall* to
his glory and your good:
which is the highest *ambition*
of him, who willingly sub-
scribes himselfe


Yours in all

Christian

service,

Ralph Venning.

THE



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and Unity.
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ORTHODOXE
PARADOXES

OR,

A Beleever clearing truth
by seeming contra-
dictions.

I
Concerning God in Trinity and
Vnity.

I **H**E beleeves that which rea-
son cannot comprehend,
yet there is * reason enough
why he should believe it.

2. He believes one God
in three persons, among whom he denies
not priority, yet grants eternity.

3. He believes three * persons in one
God, two natures in one person, and one
will in three persons.

4 He believes that God is nothing lesse
then the three persons, and that the three
persons

λογος

ὑποστάσεις

verbum &

ratio, &

verbum est

ratio fidei

persons are nothing more then God ; (a)
 1 John 5.7 that they are of one God, in one God,
 and all but one God.

b Joh. 14. 5. He believes that the Father is not the
 10. son, nor the son the Father ; yet (b) that
 the father and the son are one.

6. He believes that the father and the
 sonne are not the spirit; yet the father, son and
 spirit but one and the same undivided and
 indivisible God.

7. He beleeves that God is in himselfe
 and of himselfe; and yet he believes * that

* Nihil est God did not make himselfe.

causal sui 8. He believes that God is the Alpha and
 ipseus: Omega, the beginning and the end; and yet
 29. 24. 21. 20. he believes that God had never a beginning
 and shall never have end.

I L

Concerning God the Father.

9 **H**E beives that the power of God
 is common to the three persons ;
 & yet he believes, that the Father
 doth that which the Son and Spirit cannot
 (be said to) doe.

10. He believes that the Father begate the
 Sonne, and yet he believes that the Father
 was nor before he begate him.

11. He

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11 He believes that the Father is † greater than the Sonne, and yet he believes that the Father and the Sonne are (†) equall

† Ματθ. 14.
† Ιω. 14.
† Ιω. 28.
† Ιω. 9.
Phil. 2.6.

12. He believes that the Father is the first person in the Trinity, & yet he believes that the second and third person are as (*) eternall as he.

Heb. 9.14.

Concerning God the Sonne.

13 **H**E believes that the Father is not the Sonne; and yet he believes that whatsoever the Father is, the Sonne is the same.

14. He believes that God hath no forme, and yet he believes that Christ † was in the form of God.

† Ιω. 1.
Phil. 2.6.

15. He believes that in Christ there be two natures, and yet he believes that Christ is uncompounded.

16. He believes that Christ is not God and a man, and yet that he is † God-man.

† Ιω. 1.

17 He believes that the Son of GOD and the Son of the Virgin, is but one Sonne.

† Ιω. 1.
Luke 1.42.

18 He believes that Christ was of man, yet not by man; that he was the † fruit of the wombe, but not the seed of the loynes.

† Ιω. 1.
† Ιω. 1.
† Ιω. 1.

19 He believes that Christ remained what he was, and without change became what he was not.

12. 1. 17.

20 He

עֵלֶּיךָ 10 He believes that the † Father of eterni-
 Ma. 9. 6. nity was borne in time.

Joh. 1. 3. 21 He beleives that he who made man, was
 24. made man.

Ma. 7. 14. 22 He beleives that he who was borne
 Col. 1. 16. of the Virgin, did make his Mother:

Jo. 8. 58. 23 Hee believes that Christ was before
 Mar. 1. 1. Abraham was; and yet he believes that
 24. Abraham was borne long before him.

עֵלֶּיךָ 24 He believes that Christ is the † first
 טוֹלֵם. borne amon many brethren; and yet he be-

Ro. 8. 22. lieves; hat all the brethren are (c) first borne.

c Ro. 8 17. 25 He believes that Christ was for a
 Heb. 2. 9. little time with men on earth; and yet he
 בעֲלֻחֵי believes that he was never wanting from
 idem. Act. God in Heaven.

234. 26 He beleives that Christ never offen-
 Ju. 3. 13. ded his father; and yet he believes that
 Heb. 7. 26 Christ lay under his Fathers wrath.

Joh. 29. 27. He beleives that God the Father was
 Gal. 3. 13. alwayes well pleased with his Sonne; and
 Math. 3. 17. yet he believes that the Father once for-
 Mar. 27. 46. look him in displeasure.

(d) John 28 Hee believes (a) that no man took
 10. 18. Christs life from him; and yet he believes
 1 Thes. 2. that the Iewes put him to death.

14. 15. 29 He believes that Christ was dead;
 (e) 1 Cor. and yet he believes that Christ (e) arose
 25. 4. by his owne power.

Joh. 20. 18 30 He believes that Christ went away
 (f) Math. from his Disciples; and yet he believes
 28. 20. that Christ is (f) with them † to the end of
 עֵלֶּיךָ the world.

עֵלֶּיךָ
 עֵלֶּיךָ
 עֵלֶּיךָ

31. He

Orthodox Paradoxes

5

31 He believes that Christ made satisfaction [†] once for all; and yet he believes that Christ doth make intercession every day. [†] Heb. 9. 26. 28.

32 He believes that Christ is in the body, yet not included in it; that he is out of the body, yet not excluded from it. [†] John 1. 14. John 3. 13. Mar. 1. 28.

33 He believes that where ever Christ is, there is God-man: and yet he believes not that Christs humanity is every where. [†] Mar. 2. 6. 11. Luke 1. 33.

34 He believes that Christ hath and shall have a Kingdome in this world; and yet he believes that Christs Kingdome is not of this world. [†] Revel. 5. 10. [†] 1. Cor. 4. 20. [†] Joh. 18. 36.

IV.

Concerning God the Spirit.

35 **H**e believes that the Spirit proceeds from the Father and the Sonne; and yet he believes the Spirit to be the (s) same being with the Father and the Sonne. [†] Joh. 14. 16. 26. [†] (s) Joh. 1. 3. 7.

36 He believes that God hath no corporeal member: and yet he believes that the Spirit is [†] the finger of GOD. [†] Luk. 11. 20. [†] Mar. 1. 23. [†] Luk. 11. 20.

37 Hee believes that the Father sent forth the Sonne, and that the Sonne sent forth the Spirit: and yet he believes that they were never separated the one from the other. [†] Gal. 4. 6. [†] V. Can. Jo. 15. 26.

Concerning Gods Attributes.

38 **H**E belieyes that in God, *that*
 Isa. 40. 18. which is understood, and *that*
 Io. 1. 18. which *understandeth* is all one.

39 He belieyes that there can be no *Id-*
ols fram'd of God; and yet he belieyes
 (b) Iohn that God is known.

1. 18. 40 He belieyes that (b) *no man hath seen*
 GOD at any time: and yet he belieyes that
 Exo. 33. 11 Moses talkt with him *face to face.*

41 He belieyes that God can will no-
 thing but good; and yet he belieyes that
 Ia. 1. 13. God willed that sinne should be in the
 17. world:

Eph. 1. 11. 42 He belieyes that Gods *will and power*
 Rom. 11. are equall: and yet he belieyes that God
 32. can do what he never *will* doe.

43 He belieyes that God *doeth* all that he
 Psal. 135. *wills* to do, and yet he belieyes that God
 6. *wills* that to be which he never *doeth*.

2 Sam. 16. 44 He belieyes that Gods *willing* of sin
 10. is rather a *permission* then a *willing*; and yet
 he belieyes it to be a *willing permission*.

45 He belieyes that Gods *will* is one: and
 yet that his will is *manifest*.

46 He belieyes that though men leave
 the will of God *undone*, yet his will is ne-
 ver *disappointed*.

47 He belieyes that God *can* do all things
 and yet he belieyes there is that done in
 the world which God *cannot* doe.

48. He believes that (i) God would that all men should be saved: and yet he believes that his will is not changed, nor frustrated though many are damned. 1 Tim. 2.3

49 He believes that God wills nothing but what is just; and yet he believes that justice is no rule to Gods will.

Things are not just, and then god wills them; but god wills them, and then they just.

50 He believes that God is alwayes just, and yet he knowes that God (k) punisheth some men when they have done what he bid them do.

[k] Isa. 10 6. 12.

Gen. 8. 8

Nam. 23.

19

Ex. 4. 14.

Isa. 27. 4.

Job. 3. 10

Tir. 1. 2.

Cen. 11. 7.

1 Kin. 8

27.

27.

A & 15, 18

* open ve-

515.

51 He believes that holinesse, mercy and justice are in God; and yet he beleives that there are no adjuncts nor qualities in him.

52 He believes that † it repented God for making man; and yet he believes that God never changed his minde.

53 He believes that God is sometime angry; and yet he believes that there is no passion in him.

54 He knowes that the threatnings of God are not alwayes fulfilled; and yet he believes that God is alwayes faithfull.

55 He believes that † God doth go and come; and yet he believes that God never changed places.

56 He believes that God foreknew all things; and what ever he foreknew to be, must needs be, and yet he believes that Gods † foreknowledge was not the cause of their being.

57 He sees that the things which God

B

knowes

knowes are *variable* and *changing*, and yet
 Eccle. 1. 2. he believes that the knowledge of God
 4. never changeth.

58 He believes that God shewes mercy
 Ezr. 9. 13. even then when he executes Justice, and
 that God executes Justice when he shew-
 Ro. 3. 26. eth mercy.

VI.

Concerning Election.

Προσωπο- 59 **H**E believes that God is no respec-
 τισ. tion of persons, & yet he believes
 A. 10. 34 that God elected some, and left
 Eph. 1. 3 others, when he found no difference.
 [1] Eph. 1. 60 He believes that none were (1) ele-
 4. 11. & d but in and by Christ, and yet he be-
 Jo. 17. 2. 6. lieves that Christ is not the cause of ele-
 ction.

ad 61 He believes that God never made a-
 Ezech. 33: ny man on purpose to reprobate him, and
 11. yet he believes that God ever purposed to
 ἀποστοι- † Reprobate some men.
 μισον.

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VII.

Concerning the Scriptures.

62 **H**E believes that the Word of God is true, and yet he believes that God doth not speak the Word, *Pfal. 12. 6.* because the Word is true, but that the Word is true because God speaks it.

63 He believes that † no man knowes *the zap* the mind of God, and yet he believes that *tyva vey* the Scripture containes his will. *apls.*

64 He believes that the Scriptures were written by men subject to Errour, and yet he believes that there is no errour in them. *Num. 20. 12.*

65 He believes there is no contradiction in Scripture, and yet he findes the same thing (*m*) commanded and (*n*) forbidden. *2 Tim. 3. 16. Psal. 19. 7.*

66 He believes that the Scriptures are true, and that they are from God, because the world doth not believe them. *[m] Gent 17. 12. [n] Gal. 3. 12.*

VIII.

Concerning Creation.

67 **H**E believes that God wrought six dayes, and yet he believes that God kept an everlasting Sabbath.

68 He believes that God created all things in time, and yet he believes that all which God doth, is done in Eternity.

69 He believes that nothing hath no good in it: and yet he believes that God made all things of nothing, and behold they were \dagger very good.

Heb. 11. 3.

יו
ו

ו

2150.

Jo. 9. 17.

21

70 He believes that God never spake a word, and yet he believes that all things were created \dagger by the word of his mouth.

71 He believes that the Creation was ended in six daies; and yet he believes that creation is continued in providence every day.

IX.

Concerning Angels.

72 **H**E believes that the Angels are better then himselfe and yet he believes himselfe to be better then they.

Heb. 2. 7.

Heb. 1. 14.

[o] Eph. 3.

10.

* πολυπλ-

κλ & σ-

φία.

Much vary-

ing wisdom.

73 He believes that Angels know God more perfectly then Saints on earth do, and yet he believes (o) that to the Angels is made knowne by the Saints the \dagger manifold wisdom of God.

X

Concerning Men.

74 **H**E believes that man did enjoy
blessednesse before he fell, and
yet he believes that man was ne-
ver sure of blessednesse before he lost it.

75 He believes that the two Extremes
of being, matter and spirit be in man,
and yet he believes that man is but one be-
ing.

76 He believes that man was made ^{af} *Gen. 1, 26*
r'r Gods likenesse, and yet he believes that
when man was made, he was not like to
God.

77 He believes that every man hath a
being & yet he believes that (p) *All Nation,* [p] *Isa. 40.*
are lesse then nothing. 5-17.

78 He believes that there is but one God. *Dan. 4, 32.*
and yet he believes that many (q) men are *1 Cor. 8, 6*
Gods. [q] *Pf. 82*

79 H. believes that he is to respect no 6
mans person; and yet he believes that he *Deut. 1, 17*
may reverence one man more then another. *Deut. 5, 16.*

80 He believes that he is bound *to love* James 3. 8.
all men as himselfe; and yet he believes that *as our own*
he may reverence one man more then a-
nother.

80 He believes that he is bound *to love same men*
as himselfe; and yet he believes that he *will not*
breakes much.

חבלי יח

שנאה

Psal. 139.

21.

breaks no Commandement, though he
hate some men with a † a perfect hatred.

XI.

Concerning sinne.

81 **H**E knows that hee was not when
Rom. 5. 12. Adam was, and yet he believes
19. that he sinned when Adam did.

82 He believes that sinne had no being,
Psal. 44. 21. and yet he believes that God knowes it.

83 He knowes not, nor can hardly per-
Psal. 51. 5. ceive how he becomes a sinner by Genera-
tion, and yet he believes and (r) confes-
seth that he was conceived and borne in sin.

XII.

84 **H**E believes that the † Law was
[s] Joh. 1, 17. from the beginning, and yet he be-
lieves that it was [s] first given
to Moses.

85 He knowes that when the Law was
Rom. 10. 5. Gal. 3. 17. given, it was said; *do this and live*; and yet
hee believes that there was no (t) Cove-
nant of workes since Christ was promised.

86 He believes that *circumcision* is cast
Gal. 1. 5. out

Orthodoxe Paradoxes.

13

out of the Church; and yet he believes that every Saint is a † *circumcised* person.

Phil. 3. 3.

Math. 5. 17

87 He believes that Christ *obeyed* and (u) *fulfilled* the Law for him: and yet he believes that the Law is to be (x) *observed* by him.

Math. 5. 19

Jam. 2. 11.

12.

Rom. 3. 31

Eph. 2. 15.

Rom. 10. 4

κατα λυ-

88 He believes the Law to be (y) *aboli-*
shed, and yet he believes that Christ came
not (z) *to destroy* it.

σα.

89 He knowes there is a *cuse* denoun-
ced against them that break the Law, and
y^t he believes th^t himse^{lf} shall not be
[a]. Cursed, though he never kept it.

Mat. 5. 17.

Gal. 3. 10.

Rom. 8. 1.

90 He knowes he * *cannot be justified* by
the Law, and yet he believes that the (b)
law cannot but *justifie* him.

2.

Rom. 3. 28

Gal. 5. 23.

91 He eagerly pursues the [c] *works* of
righteousness, but doth most perempto-
rily reject the [d] *Righteousness* of works.

1 Tim. 6.

11.

Phil. 3. 9.

XIII. Con-

Concerning Grace.

- Eph. 1. 14. 92 **H**E believes that Christ by his merits, † did purchase salvation for him; and yet he believes that his salvation is of † grace.
- Eph. 2. 8. 93 He believes that God will not (i) quit the wicked: and yet he believes that God [f.] justifies † the ungodly.
- Nahum. 1. 3. 94 He believes that (g) by faith without the workes of the Law we are justified, and yet he believes that (h) faith without workes doth not justify.
- Rom. 4. 5. 95 He knowes that grace is much † resisted, and yet he believes that there is nothing works so † irresistibly.
- Rom. 3. 28. 96 He believes that he cannot be saved by his working; and yet he believes that he is to (i) work out his owne salvation, with feare and trembling.
- Jam. 2. 24. 26.
- Acts. 7. 51.
- 2 Cor. 5. 14.
- Phil. 2. 12.

XIV.

Concerning the Lords Supper and Baptisme.

- 97 **H**E believes that they who are Baptised may not be Members of Christ

Christ, & yet he believes that they who are Baptized may be Members of the Church.

98 He finds no expresse Warrant for the Baptizing of any infants, and yet he findes that it is thought warrantable that some should be Baptized.

99 He believes that believers are much the better for Baptisme, and yet he believes that the *(k)* washing of water doth them no good. 1 Pet. 3. 21

100 He eates Christ's *flesh* and drinks the *blood* of Christ, and lives by it, and yet he never takes the *flesh* and *blood* of Christ into his mouth.

101 He believes that the *bread* and *wine* are not the *body* and *blood* of Christ: nor that Christ is in them or under them; and yet *[l]* when he takes them he partakes of Christ. 1 Cor. 10. 16.

XV.

Concerning the Resurrection.

102 **H**E knowes that when he dyes, his body may conduce to the making up of many beings, and yet at the resurrection, he shall have all his, and they want none of theirs.

103 He believes that the Saints deceased want no happiness, and yet he believes that they

they shall not [n] be made perfect till the resurrection.

XVI.

Concerning Heaven and Hell.

104 **H**E believes that in Heaven his desire shall never want satisfaction, and yet he believes that satisfaction shall never breed Society.

105 He believes heaven to be Gods dwelling place, and yet he believes that the heaven of heavens cannot contain him.

106 He believes that in hell sinners are ever dying, but shall never dye.

107 He believes that there is no goodnesse in hell, and yet believes that (n) God is there.

The ensuing Paradoxes I call Miscellaneous, not observing order or method in the placing of them.

The former are more Theoreticall, the following more Practicall and experimentall.



MISCELLANEOUS PARADOXES Practicall.

O R

A Believer clearing Truth by *Experi-
ence* , though by *seeming*
Contradictions.

1 **H**E cries out † *what must I do
to be saved* , and yet he never *ti mi dei*
expects to be saved by do- *voins tra*
ing. *ou3a*

2 He knowes that he is so much indebted
to God as any man, and yet he believes that
God will never † charge the debt upon him *Rom. 8. 3.*
as he will upon *other men.*

3 He admires God that he shewes him
mercy, and yet he believes that God could
not be. (a) just if he should not do it.

4 He enjoys what he longs for, and yet *Rom. 3 26*
his soul keeps *longing.*

5 He is every day purging out the old
Leaven; and yet he believes [b] that he is *1 Cor. 57.*
unleavened. *ζυμος.*

6 He

6 He is every day endeavouring in the strength of Christ to root sin out of him, and yet he is *t* contented it should be within him while God will suffer it to be there.

Not with the sin. but with the will of god 7 He feares to commit sinne more then any man, yet when 'tis committed there is no man (c) feares it lesse then he.

8 He grieves that ever he *sin*d at all, and yet (d) *bles*seth God that he was once a *sin*-ner.

9 It sads his soule that he hath *dis*honoured God by sinning, yet it glads his heart that God is (e) *glorified* by his sinne.

10 He looks on himselfe as if he were the *t* chiefest of *sin*ners; and yet he believes that God accepts him (f) as if he had no sinne at all.

11 He is often (g) *ved* captive by sinne; and yet is alwayes [h] *triumphing* over it.

12 He confesseth that he *sin*nes daily, and yet he sayes [i] that it is not he.

13 He confesseth himselfe to be a *scar*-ter-sinner: and yet looks on himselfe as a milk-white Sinner.

14 He believes that God hath [k] *forgo*-ten his sinne, and will remember it no more, and yet he believes that God [l] *se*es sin in him.

15 He knowes that he is *borne* of God, and yet he findes by experience that he *sin*-neth.

16 He is ashamed that he is a *sin*ner; and yet

Orthodoxe Paradoxes.

19

yet is not ashamed to confesse himselfe a sinner.

17 He would not sin against his God, because God loves him, and yet he doubts not but God [m] loves him though he sin against him.

18 He believes that God lets no mans sin go unpunished, and yet God † winks at some mens sinnes.

Hos. 3. 1.
v. 1. 2.
A. 17. 30

19 He often-times doth weep for sorrow and yet he rejoyceth when he weeps.

20 He knowes that he is not as yet delivered from feares, and yet he believes that he is delivered from [o] what he feares.

21 He affects and strives to be the highest Saint; and yet is contented to be the lowest.

Jer. 3. 19.

22 He is oftentimes disappointed of his joyes; and yet he alwayes [p] joyes in his disappointments.

Heb. 3. 17.

23 He is willing to dye † daily, yet daily prayes to live longer.

Gal. 2. 20

24 He accounts his life but as a bubble; and yet he priset it above the whole world.

25 He cannot say he is dead, and yet he dyes daily; and though he live, yet he sayes [r] that it is not he.

Gal. 2. 20

26 He believes that he shall once dye, and yet he believes that he shall live with God for ever.

27 He dares not put himselfe to death, lest he sine, and yet he thinks he sins if he dye not daily.

28 He

מלכות

החם

א

1 Cor. 3.

21. 22.

Rev. 1. 6.

28 He knowes that though he dye, death cannot take away his life.

29 He accounts him selfe † lesse then the least of all mercies, and yet he looks on the [1] greatest as his due.

30 He knowes himselfe to be † a King, and yet refuseth not to be any mans servant.

31 He believes that he is a † Priest to God; and yet he should sinne, if he offer'd sacrifice.

32 He hath nothing of his owne, yet all things are his; he is often in wants, yet still abounds.

33 He lives when he hath no livelyhood and is maintained, though he want maintenance.

אבות

אבות

34 When the Irons do enter into his † soule, they do not touch his inward man:

35 He may be imprisoned, yet never deprived of liberty:

36 Men may kill him, but they cannot hurt him.

37 He may be bound hand and foot, yet cannot be hindred from walking with God.

38 Men may cast him out of house and home, but they can never banish him from his inheritance:

אבות

39 He prayes that bitter Cups may passe from him; and yet he [1] would not have his owne will done.

אבות

2 Sam. 24.

22. 23. 24.

40 He hath a † will of his owne and followes it, and yet he is ruled by anothers will.

41 He

41 He doth all the good he doth out of
choise, and yet he cannot chuse but do it.

42 He is never willing to be alone; yet
often refuseth to be with company.

43 He loves nothing but what he knows;
and yet there is what he loves beyond what
he knows.

44 He findes that which he seeks for, and
yet keeps seeking when he hath found.

45 He believes that he goes not to heaven
for holiness; and yet he believes that he
cannot go [u]there without it.

Mat. 5. 8.

46 He sees reason enough why God may
damne him; but he sees more reason why
God should save him.

47 He dares not justifie himselfe, yet can-
not think that God will condemne him.

48 He disowns all the duties he performs;
and yet believes that God doth owne them
all.

49 He is sometime without bread to put
to his mouth; and yet he † fares Deliciously *ἁπαισ*
every day. *τα*

50 He sees god in all his providence, yet
never beheld him with his eyes. *λαμψας.*

51 He confesseth that his heart sometime
commits Idolatrous Adultery against *ספר יוחנן*
God; and yet he believes that God will *ἁποστα-*
never give him † a Bill of Divorse. *ορ,*

52 He knows God's dwelling is not
with flesh, yet an heart of flesh is his habi-
tation.

53 Temptations are a grieve to him, and
yet

James 1. 2

πᾶν τὸ

ζῆλον, &c.

Phil. 3 20.

Πολύτευμα

Eph. 2. 5.

ἐν ᾧ οὐδὲν

ἐξ ἑωῆς ἐστιν.

yet he rejoyceth though he fall into many temptations.

54 He is one that doth live on earth, but hath his conversation in Heaven.

55 He believes that no man can be borne twice, and yet he believes that every Saint is borne againe.

56 He believes that there is more in Christ, then he needs; yet lesse then all will not content him, nor serve his turne.

57 He believes that all other Saints beside him selfe are filled with the fullnesse of God, and yet he believes that him selfe hath never the lesse.

58 He believes that no man can see god & live, yet his life is in seeing god.

59 He believes that god saves men [y] freely, and yet he believes that Christ bought [r] salvation for them.

60 He believes that god will reward him for all he doth for god; and yet whatsoever he doth for god, [h] god doth it in him.

61 He believes that god is alwayes giving out him selfe to the being of creatures and faith of Saints, and yet remaines as full as ever he was.

62 There is nothing so cleare to him as godlinesse; and yet there is nothing more mysterious.

63 There is no man denies him selfe but he, and yet there is no man [c] seeks him selfe so much as he.

64 He

64 He sometimes misseeth what he would have, and yet he thinks not his [t] will to be therein crost. Acts 21, 24.

65 He knowes he doth not live by bread and yet he eats it to maintaine his life.

66 He believes that his prayers do purchase him nothing; and yet he could not [d] expect to enjoy what he doth, if he did not pray.

Ezek. 36.

67 He is by the Spirit [e] led into duties, and led out of them by the same Spirit.

37.

Luk 17,

68 He cannot Demonstrate what he knowes in believing; and yet his knowledge by faith is as cleare as any demonstration.

10.

69 He believes that his qualifications do not cause Gods love; and yet he might question whether God lov'd him if he were not [f] qualified.

70 He priset h righteousness at an high rate; and yet he accounts his righteousness no better then * Dung.

1 John 1.

6 and 2. 5,

σπίβαλον

71 He knowes that he can never attaine to the perfection of God; and yet he labours to be perfect, as God is perfect.

Phil. 3. 12.

2 Cor. 7. 4

72 He is of all men most humble, yet none hath an heart so [h] lifted up as he.

73 He drinkes Gall and Wormewood, yet accounts it sweeter then the hony or the hony-combe.

74 There is none so Vile among men as he; yet there is none among men so honorable

75 He thinks *highly* of himselfe, though the world despise him; and yet despiseth himselfe, though God think *highly* of him.

76 He is the meekest man upon all the earth, yet none so angry as he.

77 He would willingly be the best of Saints, yet is willing that every one should be better then himselfe.

78 He believes that God doth alwayes heare his *Prayers*, and yet he often goes without that he *Prays* for.

79 There are none so much in love with *peace* as he, yet none maintaine such a constant *Warre*.

80 He believes that he shall never be *infinite*: and yet he believes that he shall be filled with an *infinite* God.

μὴδὲ τι
παρα

81 * He is *carefull* in nothing, yet none so carefull as he.

A&S 2 34.
Luk. 16.
22.

82 He believes that though he lie in the [i]grave A thousand yeares, yet he shall be with God as [k]soone as he dyes.

Ἰσὲν τὸν
ἀναισθητῶν

83 He esteemes his name as A precious oyntment, yet cares not who reviles him.

84 He is importunate to prevaile with God, and yet he thinks not to prevaile * for his importunity.

85 He believes that none knowes the heart but God, and yet he meets with many Saints who can tell him his heart.

86 He believes 'tis life eternall to know God, and yet he accounts it his happinesse to be known of God.

87 He

87 He findes that grace never waxeth old, though it be ever growing; but that the Elder 'tis, the newer 'tis.

88 He believes that a man converted is the same man that he was before; and yet he believes that he is more man, and more than man.

89 He doth not know his own wants, and yet he makes them known to God.

90 He is no Prophet, and yet his prayers are (1) *Prophecies*.

91 He is afraid to think of God least he wrong him: and yet believes that he should wrong God, if he should not think of him. 1 Joh. 5. 14.

92 He knowes that Idiots are not fit for Councillors, and (m) yet out of them God takes his *Sages*. 1 Cor. 1. 27.

93 He findes that the love of God hath height and depth without ends, length without points, breadth, yet no lines, that it is (*) *circular*, yet fills every *Angle*. *Emblema eternitatis.*

94 He would be any thing rather than nothing, yet he would be nothing if that may exalt his God.

95 He believes that man's will doth freely turne to God, and yet that man hath not [*] *freewill* to turne to god. Phil. 2. 13.

96 He gives no price for grace, and yet he values it above all price.

97 He loves the consolations of God; but the God of consolations is his love.

98 He feares God, and yet is not afraid of God:

99 He knowes that similitude hath some lovelinesse in it; yet he doth account hypocrisie the more odious because of its similitude to Religion.

100 He believes that some have grace who cannot define it; and that some can define it, who have it not.

101 He is alwayes in pilgrimage, and yet he is never from home.

102 He believes * that God tempteth
Jm. 1. 13 no man; and yet he believes that † God
Gen. 22. 1 tempted Abraham.

103 He is very jealous lest God should leave him, and yet he believes that God will never do it.

104 He believes that having made a promise, he ought to be as good as his word, and yet he thinks he may goe from his word to go to † truth.

Magis amica veritas.

105 He believes that a Saint hath a vocation on earth, but that earth is his Avocation.

106 God hath commanded him to love his neighbour, and yet God requires † all his heart for himselfe.

107 He sees much folly in the world and much confusion, and yet he sees wisdom and order therein.

2 Cor. 12. 108 He cannot think that his soule was
2. ever absent from his body since it came in,
Job 6. 15. yet he finds it often so drawn out to God,
& 10. 15. that he even thinks it (n) separated.

109 When his obedience is most complear

pleat, he doth not rejoyce in that, and though it be incomplete, (p) he can rejoyce Rom. 7. 25 notwithstanding that.

110 When he is most enlarged, and his soule is upon the wing in Prayer, he doth not believe his acceptance for that, when he is at the lowest and most confin'd, he believes his acceptance notwithstanding that.

111 He knowes that he was once an (q) Col. 1. 21. Enemy to God, and yet he believes that God was never an [r] Enemy to him.

112 He knowes that God did never offend him, and yet God intreats him to be reconciled. Jer. 31. 3.

113 * He hath an eye to the recompence of reward, and yet he looks after nothing but God. עין תלוא
מזכרו

114 He believes that all Saints have a zeale for God, yet all that have a zeale for God are not Saints. דוריא

115 He believes that all things are ordered by providence, yet time and chance happeneth to all. זמן
נפוע

116 He looks to things that are invisible, and yet his eye never wants an object.

117 He is one that accounts all things losse נזק for Christ, yet accounts not himselfe a looser thereby.

118 He believes that every Saint is carefull to avoid sinne, yet every one that is carefull to avoid sinne is not a Saint.

119 There is nothing hinders acceptance but

but sinne, yet sinne doth not (s)hinder his

1 Tim. 1: acceptance.

13. 120 He hath no * sufficiency of his owne,

2 Cor. 3.5 and yet he is able to do (u)all things.

Phil. 3. 121 He is no * mau-server, and yet he is
εισπραεισ willing to serve any man.

person

122 He is one who is nothing, hath nothing, can do nothing, and yet no man is, hath, or can do, so much as he.

123 He is what he was not, and is not what he was, and yet still is the same man.

124 He workes not for wages, yet hath an eye to the recompence of reward.

John 17.1 125 He desires not to glorifie God that he may be glorified of God; * but to be glorified of God, that he may glorifie God.

126 He is one who lives to dye, and dyes to live; yea he is dead while he lives, and lives when he dyes.

127 He is one who lives in another and for another; He seeks not himselfe when he aimes most at his owne good: God is his all, and his all is God's; he aimes at no end but the glory of God, of which there is no end.



A N
APPENDIX
O R

*The Triumph of Assurance over
the Law, Sinne, the World,
Wants, and present In-
joyments*

V When the all-blessed Spi-
rit of the ever-living
and ever-loving God
bath given his testimo-
ny, and set his Seale to the Soule, which
before sate quavering and trembling at the
Doore of hope, that God doth owne, accept
and pardon it: when he comes and kisseth it
with the kisses of his mouth, and poures out the
savour of his sweet oynments upon it, Oh!
what a * calme is there in the soule! Oh
what Halcyon dayes doth it then live in! it
injoyes

injoyes a *Jubilee* in every moment: Oh the holy claspings and celestiall interweavings of love! Oh the breathings and mutuall streamings forth of love, that are between God and this soule! Oh the inefable mystery which lies in their reciprocal injoyment! you (nay it self) can scarcely tell, who injoyes, & who is injoy'd; who fills, and who is filled; who possesseth & who is possessed: there is such a spirituall mixture in their union, without confusion or composition. Time stealeth away in these injoyments, and is not perceived, the soule is so busily imployed in taking in, and going out to God. Houres are not accounted for minutes, nor dayes for houres; it rather seemes an *Eternity* then *Time*. Oh how doth the soule dance and leap for joy within it selfe, at the harmonious melody, and wel-tun'd *Musick*, which is plaid within it by the finger of God! Oh the heavenly laughter which ariseth in it from the gentle touches of the spirit upon the tender conscience! Oh how is it ravished with the shining forth of the rayes of light, and the flowerings forth of love! the soule forgets its selfe to mind its God, or rather minds it selfe in minding God. Am I in heaven, or is heaven in me? is time gone up, or eternity come downe? Oh what a *concentring* of happinesse do I find within me! me thinks I see the first fruits of Canaan brought into my hungry soule, upon the *Seaffe* of conso-

*Flore lucis
& amoris.*

consolation, by the two supporters of the Saints, *Christ* and the *Spirit*. Methinks I heare my Beloved calling, Arise my Love, my Dove, my faire one, and come away; come forth from among the clefts.

[a] Let me see thy face, for sweet is thy voice, and thy countenance comely: arise my love, and come away. *Can. 2. 13.*

14. On how do the love-speaking words of *Christ* affect the heart, and even transport the soule into admiration! all the pangs of the new-birth, all the throws of its travel, all its after-births of sorrow are now forgotten, & swallowed in ravishment, in raptures, for joy that this man-Child of assurance begotten by the Spirit of God, is at last born into the soule, the soule is now surrounded with the glittering rayes of the Sun-beames of love; it even weeps for joy, it is even sick of love, while healed by it. Now it begins to feast it selfe on loves, and to cheare it selfe with the *Bridegroomes* voice.

Cant. 4 }

My beloved hath pronounced me (b) faire, and there is no spot in me: now the day of mine Espousalls is come; where-in all the hidden treasures, all the precious Jewels, all the vast possessions, all the sparkling beaurty, all the glorious holinessse, all the divine wisdom, all the all-sufficient power, yea all the All of *Christ* is made over to me. What shall I feare now, who am more then a † Conquerour? what shall I want, who have all things richly to

βαρύτερα

ἐπερικοῶ
in joy *Re. 8. 37.*

Rom. 8. 33 injoy? [c] who shall lay any thing to my charge, being freed from all my sinne: what shall daunt me, who have love to centinell, and power to guard me? I am one with love, and nothing shall dissolve this Knor of Love; (d) nothing shall separate between my Beloved and me: for he is mine, and I am his for ever.

Now I shall in short lay downe how such a Saint to whom the Lord by his Spirit hath given testimony of his union with Jesus Christ, is borne above the Law, above sin, above wants and troubles, above the world, yea above what he hath from God here, in grace and by grace.

I.

*His Triumph over the
L A W.*

Gal. 5. 23. **T**HE Law is so farre from being a Boane/ges to such a Saint, that it speakes him faire and calls him (e) blessed; the Law comes not to him (as of old from Sinai) with terrible thundrings; but it papasseth by as a † still voice: being silenced by Jesus Christ, who hath stopt its mouth and sea'd it up from cursing. Doe this and live, is no law to him; and cursed be

be every one that abideth not in all things of the Law to do them, infers no curie upon him; such statutes are all repeald as to him; and the date of all such patents is expird. The Law cannot without injustice serve and arrest on him as an unrighteous person; though he be not as yet without sinne. For the large Bills of inditement which the Law had to charge upon him, are all cancell'd, and what ever it plead against him, it can never cast him. He hath an everlasting Councillor, a righteous Advocate at gods right hand: yea and gods discharge within his owne breast for his Acquaintance. Free-grace doth clasp him within her armes as her hearts delight, mercy embraceth and embosmes him as her dearest darling, and for grace and mercies sake, the very judge and justice it selfe is become his friend. So that though he be found a breaker of the Law, yet a pardon makes up that breach, and that the Law may not suffer wrong, nor have any complaint to make, the debt is paid by his surety for him, which gives god as much content, and makes as much to the Saints discharge, as if he himselfe had paid the debt; yea Jesus Christ hath made god more reparation, then ever the Saint by breaking the Law did do him wrong: & god is more contented and better pleas'd with the satisfaction of Christ, then he was either discontented or displeas'd for the

rape

the

*Vxor cla-
rescit in
radijs ma-
riti.*

Phil. 2. 8.
9.

Rom. 8. 2.

Gal. 3. 18.
23.

the breach of the Law. So that the Law may with as much equity curse Christ himselfe, as curse the Saint. For as Christ was in the world, well-pleasing and acceptable, yea altogether lovely in his Fathers eye: † so is the Saint in Christ and for Christ. And of this righteousness hath Christ himselfe convinced the world, in that he is to sit for ever at his Fathers right hand in glory: [f] to which honour and dignity he had never been (as now he is in the behalfe of Saints) advanced, if he had not fulfilled his fathers will, and paid all dues and demands to the utmost farthing. And on this account, though a Saint cannot keep the Law, his righteousness is not (though his obedience be) the lesse compleat: for he is compleat in Christ who hath † outlaw'd the Law, and turned the curse into a blessing, and though a Saint cannot be justified by the Law, yet the Law it selfe cannot but (e) clear him, and give him the White-stone of absolution.

I I.

His Triumph over sinne.

THe strength of sinne which is the Law being taken away, sin it selfe is the lesse dreadfull. The Saint is already (b) freed from sinne, though he be not as yet free from sinning. He can therefore rejoyce in his spirit, though sinne [an ill neighbour] dwell in the flesh; for he hath more good in Christ for him, then there is evill in sinne against him; and God is more pleas'd with him for Christs sake, then he was displeas'd with him for sin's sake. 'Tis true, he would not sin against his god who loves him, and yet he doubts not but god loves him though he sinne against him. He knowes that god would never have left sinne in him, if he could not have lov'd him notwithstanding that. Though he be (oh that he were not) faithlesse; and act (oh that he did not) unbecoming a Sonne; yet his god is faithfull, and will never act [i] unbecoming a Father. Moreover he sees that god orders this very corruption to his owne glory, and many times useth his sinning to kill his

δεδικαιω
ται ἀπο
τῆς ἀμαρ-
τίας
Rom. 6. 17.

Isai. 63. 16

- his sinne. It makes much to his sorrow, that his heart is false; but it makes more to his joy, that his god is true: it sads him much that he is so sinfull, but it much more glads him that Christ is holy, for this (k) holinesse being made his, it is as much for his acceptance and salvation as if he himselfe were without sinne. He shall ere long be rid of, set free from, and triumph over this † body of death, which makes much to his joy, and in the interim he is not joylesse, for his interest in god doth abide as sure, as if there were no sinne within him. Sinne may interrupt his communion, it shall never break off his union with god: were his sins tenne thousand more then they are, he could (l) laugh them all to scorne, even then when he mournes over them, in regard of any prejudice or impediment they can be to his everlasting safety. gods heart is so set upon him, gods affections are so glued to him, (m) gods bowels do so yerne towards him, that how ever god find him, he will never forsake him, having taken him for better for worse.
- Hof. 11. 8.** **Hof. 3. 1.** **Mal. 3. 6.** **Isai. 49.** **14. 15.** **Jer. 14. 7. 8**
- Nay. I adde, that god may as well forsake his (n) owne being and cease to be god, as forsake a Saint notwithstanding sinnes abiding in him. So that the Saint take more [o] incouragement from god then discouragement from sinne, for though the Ocean of his sinne be deep, yet the deepe sea of gods mercies is bottomlesse.
- Though

Though his sin reach unto the clouds,
the mercies of his god are above the heavens, though his sinne[p] over-flows him
yet the grace of his god * overflows his sin. In fine, Christs righteousness hath
so [q]cover'd his sinne, that god can see
none in him, which is not satisfied for,
and pardoned.

Rom. 5. 20

1 Tim. 1.

14.

επερ

ωλεθρας

Heb. 10.

12. 17, 18.

III.

His Triumph over wants and troubles.

AS for his wants and troubles, he is
not troubled at them ; but bids all
welcome with this *the will of the Lord*
be done :

He hath more comfort in his *Benonies*,
though they be sonnes of sorrow ; then o-
thers have in their *Benjamins*, though they
be Sonnes of the right hand. Though it
be sometime low-water with him, and his
comforts ebbe , yet the high-springs of
his joy and consolation are not lost, but
swallowed up in the Ocean of love, where
they are reserved for him to an appointed
time. Though he be not alwayes the Sub-
ject of comfort, yet his comfort is alwayes
sure in the object of faith, and 'tis hid for
him

2 Sam. 15
26.

Pfal. 39. 9

Job. 1. 21.

him even then when its hid from him. He knows what gloomy dayes and dark-nights meane as well as the brightest shinings and the fairest mornings, and is not discontented thereat[r] He would not be delighted in unlesse God will, 'tis the will of God he looks after and how it comes he cares not, whether clothed or naked, it is welcome. To have any thing or nothing, to abound or to want, to rejoyce or be sorrowfull, to be full or empty, to fast or to feast, to live or dye, is all one to him who accounts nothing his joy but this, to be in all things as God would have him. He is one that would not be at his own choise [s]but quiets himselfe in Gods determination. If God send him comforts, he accounts not them, but God his comfort, and if God take them away he is not displeased, for he is not comfortlesse in their absence. He is not so coy-natur'd, but being over-powr'd by the spirit, he can take any thing well at Gods hand, and be as well pleased with God[t]when he takes from him, as when he gives to him. He knowes he is alwayes going to heaven, and whether his way be Paradise or Wildernesse, strew'd with Roses or beset with Thornes its all one to him: Gods will is welcome to him as drink to a thirsty man, whether it be brought in Gold or glasse. He loves nothing for its own sake, but any thing as gods allowance. If god will take him to heaven

heaven, he will goe; If God will have him
stay, he will stay, If God move, he moves,
If God stand still, he pitcheth his Tent,
and stirres not. He often wants liveli-
hood, and yet lives, for though others may
have the things, they want the comfort;
and though he want the things, yet he hath
the comfort. And therefore he can part
with his dearest injoyments, and trample
upon his choicest comforts, when God calls
for them; as being more willing that God
should be glorified in their (n) absence, ^{2 Cor. 12}
then himselfe comforted in their presence. ^{9, 10}

If his comfort cannot be wrapt up in the
glory of God, he cares not for comforts.
He would be nothing but what God would
have him, and that he would willingly be
[t]hough 'twere to lie forgotten and for-
saken of all his friends and comforts all his ^{Phil. 18.3}
dayes. He accounts it better to be preser- ^{20.21}
ved in brine, then to rot in Honey. He

knowes that whatever his fare be, Jesus
Christ will be Fellow-Commoner, and he
doth not much care if he have no other
company. He knowes God loves him,
[r]and what ever God do to him, or ^{Isai 43.2}
where ever he send him, he will never hurt
him. He sees abundance in wants; he sees
injoyments in disappointments; health in
sickness; life in death; and therefore is
not [a] sollicitous which be his case; but ^{Acts 20]}
with an holy carelesse trust himselfe ^{23, 24}
with Gods disposing. When he is at the
highest

Psal. 73. 25

highest, God is his triumph : and so God when he is at the lowest : He never is [b] happy but in his God, he never wants appinette (what ever befall him) if he have his God.

III.

His Triumph over the World.

Gal 6, 14

*Intus ex-
stiens pro-
hibet ali-
num.*

THe glory of the World, which leads captive so many hearts, [c] takes no hold of his : for where would it enter ? all his senses are lockt up in his soule, and that's full of Christ, who keeps out all things else from coming in. His eyes are like the Sun-flowers which do not open to every blaze, but only to the light and heat of the Sunne of righteousness. His eares are stopt from hearing (with delight) any sound, but the speakings of God, and the secret whispers of the spirit. His palate can relish nothing like the heavenly Manna, the feast of fat things which is in Christ Jesus. There is no smell like the smell of Christs garments. And whatever he feels, 'tis but as Esau's hand, rough and hairy; beside the smooth and silken, the white & fine-wrought linnen of the Saints. As for other things, what ever the world holds

holds out to inyeigle him with all, [d] he can passe it by with an holy scorne. He is not at leisure to trifle away his time in playing with Pebbles, having Jewels and Pearles to look after. He hath seene the glory of the Lord, [e] & all other shinings are but shadowes in his eyes. That which others court with dazled eyes, he doth not account as worth a glance of his. The Sun which shines and gives light to him, doth (contrary to the naturall Sunne) darken earth, and make heaven only to be glorious. He knowes that God allowes the Doggs under his Table such bones to pick as the world is; as for his part, he hath dainties to live upon, for Jesus Christ is his *daily bread*. 'Tis not Silver and Gold which he calls riches; 'tis not advancement which he calls honour; 'tis not learning which he calls wisdom, he can be [yea he is] (f) rich, honourable and wise without them, and all in Christ. He looks on these things to be [as some say of the Rain-bow] a reflection of colours, not real as they appeare. All the beauty of the world 'tis but † Skin-deep, a Sunne-blast defaceeth it; yea all the [g] glory of the World is in a continuall fluxe, and (like time it selfe) hath no other being, but a passing away. All that the world hath is but nothing varnished over; a *Tobu* and *Bebu* in a comely arbe; a meer *Chaos* in an orderly dresse, 'tis but as a picture drawne in

Heb. 11.
24.

Phil. 3.8.

*Artes epi-
sop.*

1 Cor. 1,
20, 30

† Superfi-
cial

1 Cor. 7.

31

James 1.

10, 11

A&S 25

23

*Phantasia**Epher.**glucupicros**Ens rationis*

Ilay 29.

8

Sand or Ice, whose very ground hath little foundation. 'Tis a meere vanity, which if it be any thing is a something worse then nothing. [i] Pompe is but † dust; Fame is but breath, and praise a blast; the Worlds sweet is † bitter; its love lovelesse, its splendor darknesse, its fullnesse emptyingse, its all nothing. If any thing more, 'tis [† Chimera-like] made up of thoughts. And a Saint can as well feed on the East-wind, as any of these things, which will all prove like the (k) dreamers feast, that fills the phantasie, and leaves the stomach empty.

Farewell
world.

V.

His Triumph over present enjoyments.

THe worst of Enemies that he hath to incounter with, is a selfe-flattering heart, which would have him rest in what he hath received, but the spirit of God is stronger then self, and our workes yet workes out such base and carnall imaginations. So that he cannot build his Tabernacle here, because his mansions are in heaven. 'Tis not his light, but the God.

The triumph of assurance.

43

God of light, tis not his comfort, but the God of Comfort, tis not his grace, but the God of grace, tis not any thing beside God himselfe, wherein he can quiet and repose his soule. All his graces are but Wedding attire, all his joy and consolation but wedding cheare, he cannot be fully satisfied, till he come to injoy the marriage bed, the very bosome of God.

Alas! his fullest Barnes of grace, which are the fruitfull Harvest of the seed of God, are but gleanings to what he expects. His joyfull Springs of delight which he here injoyes, are but lease-casting *Autumnes*, nay but nipping winters, in comparison of that everlasting Summer, which he lookes to injoy in an eternity of the Sunny shinings of gods face upon him. His Sabbath dayes, wherein his soule keeps holy day with God, are but minutes in regard of that never ending Jubilee which he expecteth. He hath Rivers of joy here, but he esteems them as a few drops in regard of that bottomlesse Sea of god-injoyment, wherein he longs to bask his soule. His light is clear and shining here, but the noontide-Sun in its brightest lustre is but a dark vault to God and the Lamb, [m] who is the light of that City to which he is hastning. Alas he hath but a sip of the ever flowing Flagons, but a taste of the full Tables of good cheare, which God hath provided and Christ is preparing to set before him as an everlasting feast. He cannot

Revel. 21.
23.

Hyperballon

Jan 1es

gnoseos

agaapen.

Phil. 3, 8.

12

cannot but be pressing on to know what love which passeth knowledge, and cannot be satisfied till he come to apprehend god as he is apprehended of God. He cannot rest any where but in heaven, where his faith shall be seeing, & his hope possession. Nay 'tis not heaven, were it any thing beside God-injoyment, that could terminate the boundlesse appetite of his longing soule. For 'tis not God for heaven, but heaven for God, (n) yea that heaven which is God who is the heaven of heaven that

Psal, 16, 11 he lookes after.

& 17, 15

'Tis God, only god, (o) in all, without all, and beyond all, that is his all. Here

Col, 3, 11

he is at rest, now he is swallowed up in satisfaction, and nothing can intermeddle

Rom: 8, 37

with his joy, he rejoiceth in the Lord,

1 Col, 15

(p) by whom he is in all these things

37

a conquerour, but as for the honour of the *Triumph*, he meanes to give that to god, who gave him the Victory.

Soli Deo gloria

FINIS.



To the Reader.

REader , if in any
thing which concerns
the Printer , you meet
with errata's, you are de-
sired to correct them and
to excuse him.

